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A FEW RIDDLES FOR ANTHROPOLOGISTS.

BY REV. JOHN STOCK, DEVONPORT.

It is not for obscure individuals, like ourselves, to bandy words with the distinguished disciples of Oken, and Lamarck, and Charles Darwin, and other great apostles of the "development" or "continuity" doctrine; but we venture to submit a few facts which we cannot harmonise with their theory. Perhaps those gentlemen, so eminently distinguished as they are for the patience and candour with which they examine all facts, and the extreme caution and slowness with which they theorise, (?) will help us to a solution of these, to us, unanswerable queries.

Query First.—If, as Mr. Grove admits, "the breaks of continuous development in the strata are such that the doctrine of continuity *cannot be proved*;" and if, on the other hand, the inspiration of the Bible which affirms the doctrine of creation is proved, which doctrine ought any sensible man to believe? Can any truly scientific man cling to a doctrine which, he himself admits, cannot be proved, in preference to one which is affirmed by a book, the divine authority of which is authenticated by miracle, by prophecy, and above all, by internal evidence?

Query Second.—According to geology, this earth was once an incandescent mass, and could have had no organised life on it, or in it, at that epoch. Where did the first forms of life come from then? How could animals spring into being on such a globe without a positive creation? How could they be developed out of a red-hot mass? And if the first forms of life must have been a creation, why may not new and succeeding forms of life have been creations too?

Query Third.—Geology teaches that this earth has been utterly depopulated, at least, six or seven times over; some say, as often as twenty times and more. These utter depopulations were followed by the introduction of new forms of life. But where did these new forms come from? For the supposition is, that all the previous forms of life perished. *Ex nihilo nihil fit.* Must not the new forms of life have been a creation, seeing that no antecedent forms were left for the new ones to develop from? Has it never occurred to Mr. Grove that "the breaks in the strata" are in some cases just the indications of the intervals which elapsed between the depopulations and the new creations? Do not the

lacunae in the geological record prove the existence of gaps and chasms in the succession of organised beings which a creative power alone can have bridged over?

Query Fourth.—If the law of the development of new races out of old ones be a real one, how happens it that, never since man was placed upon the earth has a case been known in which one creature has manifested the least tendency even to develop into another? Scales have never been known to become feathers; claws have not been superseded by fingers and thumbs; monkeys have ever been rather proud of their tails, instead of showing the least disposition to shed them. How happens it that this supposed irresistible and all embracing law of development has never been *seen* in actual operation in any of its stages, not excepting even its most inceptive ones? Is it not provoking that no creature will even commence the rudimentary processes of development into something else, to save these anthropological sages from the laughter of shallow-pated people like ourselves?

Query Fifth.—Has not God (if we may be so bold as to mention the name of that glorious Being of beings to an anthropologist) thrown an impassable barrier across the path of this imaginary law of development? Is it not a law that hybrids are never permanently fertile? You may cross a horse and an ass, but mules never breed. You may cross species, *if very closely related*, not otherwise; but such offspring is always either barren and cannot propagate itself, or soon perishes. This law holds in the vegetable world as rigidly as it does in the animal; and, oh! ye distinguished men of science, is not this simple fact in natural history God's protest against your impudent repudiation of his creative power? The development theory sticks fast in the simple fact that *hybrids never perpetuate themselves*. Is it not so? Some, indeed, maintain that rare cases have been known in which specific hybrids have produced a degenerate intermediate race, but in every such instance the race has soon become extinct; which comes to the same thing as absolute barrenness. How can the development theory be harmonised with the fact, that, to say the least, *hybrids never perpetuate themselves in the earth*?

Query Sixth.—How did the first mammals manage to live without full grown parents able to suckle and defend them? Were the *first* mammals developed full grown and in the possession of all their mature powers? Can such an idea be harmonised with the notion of a *gradual* development? Is it not a greater miracle than a new creation? But, clearly, most of the mammalia must have come into existence in the first instance with matured powers. For if the first mammalia were developed from some other orders of beings, and came into existence as they are born now, how could they have lived? On that hypothesis, who or what suckled the first pairs of mammals? Who took care of those of them which were born blind, previously to their being able to see? It is as self-evident as it is that two and two make four, that the mammalia which at present exist would soon die if they came into being without full grown parents to suckle and defend them. But this has always been the case with them. Hence it is clear that all the mammalia must have been *created* in the first instance in the full possession of their powers. Meanwhile, will the anthropologists tell us who or what suckled and took care of the first mammals?

Query Seventh.—How happens it that the earlier forms of life have been the gigantic ones, and that the mighty mastodons, and megalosaurians, and megatheria, &c., &c., of the pre-Adamite ages have dwindled down to the comparatively puny creatures of the Adamite epoch? Does not this look very much like a development backwards?

Query Eighth and Last.—Do not the teachings of geology prove, that throughout all antecedent changes, the earth has been gradually preparing by a divine and almighty Creator to be the residence of man? Is it not certain that the appearance of man upon the globe is not the result of an accidental development of that noble creature out of a monkey who had shed his tail; but is the

consummation of an eternal purpose which was steadily pursued through the vast geological ages, which never faltered, and never made a mistake, but worked on, until, in the fullness of time the Lord formed man by his own creative power? Were not the climate and atmosphere gradually suited to man's constitution? Were not the terrible upheavings and submergings of whole continents, by which man must have perished, effected in the geological ages, to make the earth a secure place for man to dwell in? Have not the treasures of incalculable ages been placed in the earth for man's service? Have not our granite, our limestone, our chalk, our metals, our coal, &c., all been placed within man's reach, and is he not the only being who has ever known how to use them? Science proves that the earth was gradually prepared to be the habitation of the human race, and that had our race been formed earlier than it was, it would have soon died. God created man when the world was ready to receive him, and not before. Can there have been anything savouring of the accidental in the realisation of so majestic a purpose, so persistently pursued?

THE CHRISTIAN NAME.

BY THE REV. SAMUEL COULING.

"And the disciples were called Christians first in Antioch."—Acts xi. 26.

By the "Christian name," we do not here mean that name which considerable numbers of men and women are taught to believe was given to them "by their godfathers and godmothers in their baptism, wherein they were made members of Christ, children of God, and inheritors of the kingdom of heaven." The Christian name thus given is, alas! borne by many who exhibit nothing of the Christian character, and who know nothing, experimentally and savingly, of the Christian's God and Saviour. Men and women are not Christians—disciples of Christ—simply because they are born in a so called Christian country. They are born in sin and shapen in iniquity, and are the "children of wrath, even as others;" and therefore a few drops of water sprinkled upon them in unconscious infancy, even though sprinkled by the hands of an "episcopally ordained priest of the Church of England," can never change their nature or confer spiritual and saving blessings upon them. To be a Christian, and rightly to bear the Christian name, a power greater than that of man's must work upon the soul. Men may be sprinkled or immersed, and yet be unchristian and infidel still. We must be saved by grace, through faith, and that not of ourselves, for it is the gift of God; old things must pass away and all things must become new; we must embrace Christ as our Saviour, learn of him as our teacher, submit to him as our king, and then, and not till then, can we fitly bear his name. Thus it was with those of whom the evangelist speaks in Acts xi. 26. They were first "called Christians" indeed at Antioch, but they had long previously become the disciples of Christ, for "it came to pass that a whole year they (i.e. Saul and Barnabas) assembled themselves with the church and taught much people." They had evidently first given themselves to the Lord, and then to the church, and now they willingly, and, no doubt, prayerfully, listened to the advice and instruction of Barnabas and Saul. They were Christ's friends and followers, and were therefore well worthy to bear the Christian name.

"They were called Christians first at Antioch." By whom they were so called has long been a disputed point among theological writers. Some contend that the name was given to them as a term of reproach by their enemies; while others think that it was given to them by divine intimation and approval; and, not a few think that these Antiochian believers assumed the name themselves. "But," says Trench in his *Study of Words*, "it is clearly a name which they did not give to themselves, but received from their adversaries. For it is not said that 'they called themselves,' but 'were called' Christians first

at Antioch." The only two other passages where the name occurs in the New Testament (Acts xxvi. 28 and 1 Pet. iv. 16) might perhaps be urged in support of this view, inasmuch as in the one case the name is mentioned by an enemy of the gospel, while in the other, it is employed by the apostle in the sense in which it was used by heathen persecutors. Du Veil states that the name was given by Evodius, who was the first Bishop of Antioch, in the third year of Claudius Augustus, about A.D. 44; previous to which time they had no doubt been called by way of reproach "Galileans," or "Nazarenes," and had called themselves simply brethren or believers. Burkitt and others, however, think that they evidently had the name by "divine authority imposed upon them." Against this theory it is urged by some that "Paul, though at Antioch when the epithet was given, never uses it in any of his epistles;" and by others, that the Greek terms employed by Luke do not favour this hypothesis. While in support of its being a mere name of reproach, Trench observes, that "Antioch with its idle and witty inhabitants, was famous in all antiquity for the invention of nicknames."

In support of the divine origin of the name it is contended that the Greek verb *chrematizo*, in every instance in the New Testament, except in this, is rendered "called or warned of God" (see Matt. ii. 12, Luke ii. 26, Heb. viii. 5., xi. 7). This being so, the passage before us might be rendered "called of God Christians first at Antioch."

About Antioch itself we need say nothing except that it was the capital of Syria, that it was situated on the river Orontes, not far from the Mediterranean Sea, at equal distance between Constantinople and Alexandria, and about 300 miles north of Jerusalem. It took rank as the third city of the Roman provinces. Here the disciples were first called Christians, as we think, in all probability, by the direction of the Spirit of God. The name, however, by whomsoever given, is not an unmeaning one. If we were asked what the word "Platonist" or "Pythagorean" signified, we should at once say that they represented persons who embraced the opinions, submitted to the laws, and imitated the conduct of Plato and Pythagoras. So the term "Christian" represents the followers of Christ. It is emphatically a *distinguishing* name. The Christian differs from other men, and is distinguished from them all. For example, *he knows Christ*. He is a scholar in the school of Christ; a disciple of the Divine Master. He has learnt of Christ and obtained from him that knowledge which will make wise unto salvation. "For this is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent." This knowledge implies a reception and understanding of Christ's words. Hence the Christian prizes every precept, and values every doctrine which emanates from the Great Teacher. Andrew Fuller somewhere says, "Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation:—*Saints* for their holiness; *Believers* for their faith; *Brethren* for their love; *Disciples* for their knowledge." The Christian therefore knows Christ to be God, and he knows him to be Man also; he knows him as his Redeemer and Friend; as his Prophet, his Priest, and his King; and his earnest and constant prayer is, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Here we see at once the distinction between the Christian and the man of the world. The Christian knows him "whom to know is life eternal" by a saving, personal, and heartfelt knowledge imparted to him by the Holy Spirit, while the man of the world may know the doctrines Christ has taught and be profoundly orthodox, and yet have no experimental acquaintance with Christ himself in the riches of his redeeming love and the fulness of his mediatorial glory.

And not only does the Christian *know* Christ, but he *also exercises faith in him*. He sees Him not, yet receives him and loves him, and with the apostle he can say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and

gave himself for me." Dr. Tischendorf says that "Christianity does not, strictly speaking, rest on the moral teaching of Jesus, however sublime that is, but it rests on *his person only*." And so the Christian not only believes in the teaching, but also in the person and work of the Saviour; and the more faith he has, the closer will he live to Christ.

The late James Harrington Evans used to give this beautiful description of a happy Christian—"a simple believer and a close walker." The two things, no doubt, go together in the Christian's experience; hence Paul says, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

"Faith; 'tis a precious grace
Where'er it is bestowed,
It boasts of a celestial birth,
And is the gift of God."

Those who know Christ and believe in him *will also love him*, and love to him will create a oneness of spirit with him. Christians therefore love Christ because he first loved them; and loving him, they now give him their hearts and their services, seeking entire conformity to his image, and desiring to walk continually in his footsteps. Here again, we see the difference between the Christian and the unbeliever. Said Christ himself of some, "Ye will not come unto me that ye might have life," and so they rejected him and still walked on in the broad road that leadeth to destruction, following the devices and desires of their own hearts. So there are many now, who, instead of knowing and loving Christ, are trusting to their own righteousness; moral and external correctness of life, good resolutions, ceremonial observances, &c. These, however, are but sandy foundations; there can be no repentance without reformation; repentance is a change of mind; reformation is a corresponding change of life, and one without the other will be useless, and neither can be obtained but through Christ.

The doctrine of baptismal regeneration has no foundation in Scripture, whatever it may have in the Book of Common Prayer. Baptism cannot save; faith in Christ alone can do that. "Conversion," says, Robinson, "implies the cool exercise of reason, and whenever passion takes the place, and does the office of reason, conversion is nothing but a name. Baptism did not wash away the sins of Clovis (a pagan king of France who, with 3,000 of his subjects, was baptised on Christmas Day, A.D. 496), "before it he was vile, after it he was infamous." So men and women who have been immersed or sprinkled, as adults or infants, *and nothing more*, are not the followers of Christ, and therefore have no title to the Christian name; for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And of such were those who were "called Christians first at Antioch."

"Not all the nobles of the earth,
Who boast the honours of their birth,
Such real dignity can claim
As those who bear the Christian name."

Sarborough.

A WITNESS IN THE FREE CHURCH PRESBYTERY OF
GLASGOW.—A SHORT PAPER FOR YOUNG PEOPLE.

BY T. W. MEDHURST, OF GLASGOW, AUTHOR OF "ITS NOT IN THE BOOK,"
"BAPTISM AND THE CHURCH OF ENGLAND," ETC., ETC.

The admissions of those who practice *infant sprinkling*, to the correctness of our opinions and practices regarding the ordinance of *believers' immersion*, are

so numerous, and have been pointed out so often, that it may appear to be a work of supererogation to write any more in a Baptist periodical concerning them. Nevertheless, for the benefit of our young men and young women, who may not have read what has been before so well written on this subject, but who do read our magazine, it may not be altogether amiss if we chronicle one more admission which has just been made by an able theologian in the Free Church Presbytery of Glasgow. In a discussion which took place at a meeting of the Presbytery, held on Monday, November 19th, 1866, to consider certain alleged erroneous statements, made in two sermons preached by the Rev. Walter Smith, the Rev. Dr. Buchanan, said:—"The New Testament is *all but silent* on the subject of infant baptism. The argument on which infant baptism *mainly rests*, is the broad fact that God's covenant with Abraham is identical with that under which the Christian church exists; and as the Old Testament teaches that the infants of the members of the Jewish church were entitled to receive the seal of that covenant by the ordinance of circumcision, we hold that, by necessary consequence the same privilege, by the New Testament ordinance of baptism, must belong to the infants of the members of the Christian church. All that we read of the action of the apostles is in harmony with this conclusion, and the uniform practice of the Primitive church is in harmony with it. But let Mr. Smith's principle be adopted, that nothing we read in the Old Testament is of any authority, save in so far as it is reproduced in the New, and we shall immediately find that *the right arm of our whole argument for infant baptism is broken*. Mr. Smith's theory provides the opponents of infant baptism with a statute of repeal so sweeping, and so peremptory, as will go far to nullify arguments otherwise irresistible, not only for infant baptism, but for many other things besides."

Dr. Buchanan admits that, "*The New Testament is all but silent on the subject of infant baptism.*" We assert that the New Testament is *totally silent* on that subject. We challenge any one to produce *one solitary whisper* about "infant baptism" from the beginning to the end of the New Testament. There is not one. God's oracle is silent. The revelation of God's will contains no word which can fairly be quoted as proving that "infant baptism" is according to that will.

Dr. Buchanan states:—"The argument on which infant baptism mainly rests is the broad fact that God's covenant with Abraham is identical with that under which the Christian church exists; and as the Old Testament teaches that the infants of the members of the Jewish church were entitled to receive the seal of that covenant by the ordinance of *circumcision*, we hold that, by necessary consequence, the same privilege by the New Testament ordinance of *baptism*, must belong to the infants of the members of the Christian church." This is a fallacy which, the facts of the case plainly contradict. I am inclined to think there is an analogy to be drawn between Jewish circumcision and Christian baptism, and, that the analogy most thoroughly proves the exactly opposite of that which Dr. Buchanan says it shews. The Old covenant was a type of the New covenant, and in that respect circumcision was a type of baptism. Entrance into the Old covenant was by *natural birth*. Entrance into the New covenant is by *spiritual birth*. Nicodemus was a ruler among the Jews, and was by his natural birth connected with the Old covenant which God made with his father Abraham, according to the flesh, but Jesus expressly tells him, that he could not have any connection with the New covenant unless he were "*born again*." Under the Old covenant infants were infants *in years*; but under the New covenant infants are infants *in grace*. The type was *carnal*; but the antitype is *spiritual*. The Old covenant embraced the *whole nation*. The New covenant embraces the *elect assembly of God*. Admission to the National covenant was by birth, and circumcision was a sign in the flesh that the Jew was a child of Abraham. Admission to the New covenant assembly is by regeneration, which is being "*born of the Spirit*," and of which baptism is the outward and visible sign. Circumcision was designed for the children of

Abraham. Baptism is for the children of God. We become the children of God, not by a natural birth, but by faith in Jesus Christ, as it is written, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 25—29). To use the words of Dr. Buchanan, and turning them against his own conclusions, "All that we read of the action of the apostles is in harmony with this conclusion, and the uniform practice of the Primitive church is in harmony with it:" for we read that the apostles "baptised both men and women" who believed (Acts viii. 12), but we nowhere read that they baptised infants. On the subject of infant baptism "the action of the apostles is" profoundly silent. "The uniform practice of the Primitive church is in harmony with" believer's baptism, but is opposed to the practice of infant baptism; for, as Professor Hahn, of Breslau, says, "Neither in the Scriptures, nor during the first hundred and fifty years, is a sure example of infant baptism to be found." The truth is, infant baptism was unknown till the second century after Christ, and only began to be partially practised in the third or fourth century.

We thus find that, whether "Mr. Smith's principle be adopted" or not, "the right arm of" Dr. Buchanan's "whole argument for infant baptism is broken." We do not need "Mr. Smith's theory" to provide us "with a statute of repeal so sweeping, and so peremptory, as will go so far to nullify arguments otherwise irresistible" "for infant Baptism." Arguments irresistible indeed! What next? Why there is no shadow of argument in the premises Dr. Buchanan lays down, when once the plain declarations of God's word are brought to bear against them. To infer infant baptism from Jewish circumcision is about as rational as it would be to infer the Roman Catholic jubilee and the sacrifice of the mass, from the jubilee and sacrifices of the Israelites. Positive gospel institutions cannot be inferred from legal institutions which are now abrogated. All the ceremonial observances of the Old Testament are now swept entirely away, all its positive institutions are now abrogated, and have no existence; therefore, the inferences sought to be deduced from them are deceiving, a delusion, and a snare. When Saul of Tarsus was persecuting the Christians he was a member of the Jewish church, but he needed to be born from above before he could enter the Christian church. Dr. Smith is in an error, and Dr. Buchanan has made a sad jumble in this attempt to get him out. He had better let infant baptism alone; for, in endeavouring to prove *that* from Scripture, he must, necessarily, employ a line of argument, which, if once admitted, will open a wide door to every other form of heresy to which the church has been subjected. It is not in the Scriptures, therefore, it cannot be proved from them.

Baptists have been often opposed, because they demand that all positive institutions in Christ's assembly should be clearly pointed out in the New Testament, but, however vehemently their demand may be assailed, they must not flinch from constantly enforcing it. It is for this end, that we insist upon it that all the Greek words which refer to baptism should be plainly and honestly translated, so that God's positive command may be made plain, and that he who *reads* may *run* in the way of obedience. We cordially agree with the following extract from the Confession of Faith:

"The Old Testament in Hebrew—which was the native language of the people of God of old,—and the New Testament in Greek—which at the time of the writing of it was most generally known to the nations,—being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God, to read and search them, therefore they are to be translated into the vulgar tongue of every nation unto

which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope."

This is excellent, but the practice of Pædobaptists is contrary to their doctrine; for they refuse to *translate* the Greek words which refer to baptism, because they know full well, that did they do so, their practice of *sprinkling*, instead of *immersing*, would be at once seen to be contrary to the word of God. They have therefore, *transferred* the original Greek words, and have given them an English termination. As John Calvin very truly remarks, "The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church" (Calvin's Institutes, lib. 5, Chap. 15, par. 2). The Baptists aim at the establishment of the correct principle of biblical interpretation, viz., that every word, which is capable of being translated, should be rendered into any other language so as to express just what the inspired original did to those to whom it was given. There must be no *transfer* of either a Hebrew or a Greek word which can be honestly *translated*. We demand that the Greek words referring to baptism should be correctly translated.

The scriptural *mode* for the administration of baptism, is *immersion*, as all Greek scholars, who have any regard for their own literary character will readily admit. And, "the practice of the apostles," as it is described in their "Acts" clearly shows that the Scriptural *subjects* of baptism, are *believers*, and *believers* only, "and the uniform practice of the Primitive church is in harmony with," all that concerning this subject, "is noted in the Scripture of truth."

Let all our young friends, who have not yet studied this subject, begin to do so at once, making the Scriptures their only text-book, and they will very soon discover what God's will is regarding it. There is no difficulty in understanding God's answer to the believer's question, "What wilt Thou have me to do?" providing there be an honest resolve to do whatsoever He commands.

THE PRAYER-MEETING.—A MODEL ONE.

We shall set some one on the track to find it, if there be one; only we fear his will be a hopeless task. Prayer-meetings being made up of men and women, and none of them proving hitherto truly *model* individually, we despair of finding them so in the aggregate. But we shall see how near an approach we can find to the true standard.

We have found a friend who has a fancy for flitting about from place to place of prayer, and whose nimble pen fits him for a reportorial work from these weekly gatherings. Asking him the question, "What is your idea of a model prayer-meeting?" he replies, "it is easier to give an answer than to find its counterpart. Let me do it in the concrete as from a bird's eye view:

"The place for the gathering is not a dingy hole, with dark walls, dim-lighted and low-ceiled. Prayer could indeed, and has been, offered there; but that is not the place for attractions to prayer. There it is, a cheery chapel, above ground, filled with settees, wide enough apart to kneel down between them, if one wants so to do. It is well warmed and ventilated in winter, and shaded in summer; a cosy place indeed, where children and angels might gladly mingle. The time for the gathering is fixed, and first of all in comes Mr. *Punctuality*. His watch and action are always regulated to the minute by the town clock. Sometimes the minister comes with him, and that is well. Once they came together thus, waited one minute for others, who came not, and then each prayed, talked, and sang. They spent fifteen minutes thus, and then left. On their way home they met the rest coming, who said, 'Why, are we not to have a meeting?' 'Oh! we have had one.' That cured all, except the most incorrigible, of their delay. Some people are chronically tardy. You can never change them; they are always too late for work, too late for dinner, too late for church, and they may be too late for heaven. They disturb the devotions of

others. Not so Mr. Punctuality; only he has one troublesome fault. When the hour is done, he opens that inevitable hunting watch of his, and snaps it to with such a nervous jerk that it says very plainly to all, 'Now, shut up and go home.' This is well enough in ordinary and especially dull times. But when hearts are warm, and prayers are strong, and the current of love flows fully, let there be a little more latitude, sir. Brother beloved, when the Master says 'Watch and pray,' do not think that he means you to be always looking at, and limited by your watch in your prayers. Congenial with this brother is Mr. Promptitude. When the leader throws open the meeting, he is always ready to rise. He shudders at these awful pauses. They are ice-cakes clogging in the current of love, hindering the wheels of power. Yet he would not rush things. I have known him to say that he counted *seven*, the mystic number of Scripture, and then, if no one rose to speak or pray, he always did. He is thus a minute-man, ready for action in a minute, and hating to lose the minutes. Slower natures than his are prompted and impelled by him; though they complain that he does not give them time to think before his song or prayer breaks in. No matter, they will learn at last from him to be spry.

"In that other seat sits Mr. Brevity. He has something to say, and having said it he sits down. When some overstocked divine, or some thin-laid layman drags wearily along with a chain of dull platitudes, he is very twitchy, wondering why people will waste so much good breath and use so many poor words in saying nothing. Mr. Pointedness sympathises deeply with him. He wants to see people take good aim at the mark, and hit it; not try to see how near they can come and not do it. Brother Round-circle greatly distresses him, who, if he have a fact, an incident, or an illustration, has so many minor details to dwell upon, that he smothers the infant-truth under his mass of old clothes. When will he learn to twist the pigeon's neck before he plucks the feathers? When will he cease to grind up all the stalks and cobs together with the corn?

"Unlike him, but welcome to Brother Pointedness, is Mr. Spirituality. He has the life and power of the truth, and his words are as canisters full of solid strength. Watery goodishnesses are not his. He does not say, 'I feel to say that I feel that I desire to have you feel,' but his feeling itself tells in his tearful voice, his glowing features, and his burning truth. The men who talk chronology, and theology, and archaeology, are dead wood to him. Happily, however, one man like him can set on fire and burn such wood to ashes in a meeting.

"Let him but join hands with Mr. Liberty, and he is sure of a triumph. This is the brother whom he most loves, because the Spirit of God dwells with him. Stiffness and formality, iron rules and wiry systems, are his abhorrence. But equally he abhors hobbies and eccentricities, and offences against taste and courtesy which some indulge, calling that freedom. Heartless license is not hearty liberty. That tramples iron-hoofed on others; this breaks their chains and says, be natural, be true to yourself, do rightly, speak boldly, sing joyfully, but forget not that others claim the same, and so give room and time to them. Brother Liberty, moreover, will not accept your dogmatism, your ecclesiasticisms, your usages and methods as imperative; neither will he utterly reject them as worthless. He keeps himself, and leaves you free as to them.

"These are the men who make up a model prayer-meeting. I shall go in search of them, and, finding, will bring them into a model place of prayer, and there, meeting with Punctuality, Promptitude, Brevity, Pointedness, Spirituality, and Liberty, you shall find, what you now despair of, A MODEL PRAYER-MEETING."

WORD OF CHEER.

BY REV. THEO. L. OUYLER.

Many a pastor and many a parent and Sabbath school teacher grows disheartened from the failure to reap immediate results from their labours. They

have sown the seed; and yet they reap no harvest, except the pleasant satisfaction of having done their duty. Now what does God promise?

"Be not weary in well-doing, for *in due season* ye shall reap, if ye faint not." The "due season" is God's own time—not ours. All the discouragement arises from impatience and improper haste to witness results. But God has no years in his existence. It is all to him an everlasting now. His "due season" may come after many years to us—yes! after many generations.

For example, a praying mother sows the seed of gospel-truth in the mellow heart of her dear boy. The boy becomes a man, without showing even a blossom of true piety. On the contrary, his heart is dead in sin. "The dust has grown into hardness, and the clods cleave fast together." But within that hard heart the dormant seed yet lurks, even as grains of corn hidden in the Egyptian pyramids centuries ago still have the germ of life within them. At length that seed is reached. The good mother has lived to old age, and has died without seeing the harvest. But when the rank grass has long waved over that mother's tomb, that son, in mature manhood, has bowed his proud neck to the gentle "yoke," and given his heart to Jesus. The "due season" has not come to that faithful sower until she has got home to heaven; the joy of her darling son's conversion gives a new thrill to her hallelujah song of praise.

Sometimes, too, the seed sowed by one hand is reaped by another. An earnest pastor toils on through the pulpit and the fireside labours of many a year. He sows beside all waters. A few sheaves he brings in with gratitude and joy. But so much of his seed seems lost that he almost fears that his life was wasted, and he goes up from his dying bed to his Master with some shadow of discouragement on his soul. Has he laboured for naught?

Wait a little and see. His successor comes, and truth from new lips falls upon that congregation. In the "due season" the Holy Spirit descends upon them. Seed long dormant, seed sown by the departed pastor, springs up, and the rustling of ripe grain is heard by angel-ears. A revival comes. Shocks of corn stand full and golden on the spiritual field. Whose is the harvest? Certainly, it belongs, under God, to both. The first pastor dropped the gospel-seed; his successor watered it; God brought it to maturity. Herein is that saying fulfilled, "One soweth and another reapeth; but he that soweth and he that reapeth shall rejoice together." A large number of those whom every pastor receives into the church have received their first religious impressions, or have been converted, under another's labours.

I could give scores of historical illustrations of the truth before us. Stephen's teachings and Stephen's prayers ripened into results long after his martyr-death. Paul is leading thousands to Christ to-day. Humbler men have had the same experience of reaping long after the seed was dropped.

A zealous Christian was entering, one Sabbath morning, the vestibule of his church in Glasgow. He notices two noisy vagabond youths, who pass along the sidewalk with boisterous merriment. He stops them, and after much entreaty, prevails on one of them to go in. At the close of the service he hands the young stranger a Bible from his pew, and sees him no more. Some years afterwards he visits one of the West India Islands, goes to a church there, and is accosted by a gentleman who sits near him. He eyes him closely. At length he recognises a resemblance to the face he once brought into his pew at home. The gentleman asks his name; and with much emotion inquires, "Do you not remember a wild Sabbath-breaker whom you once invited into Dr. B.'s church at Glasgow? I am that man. I am now a missionary in this island! The bread you then cast on the waters has been found after many-days."

Fellow labourers for Christ! teachers, pastors, be of good cheer. Fling unbelief to the winds. We are not responsible for results. We are *only responsible for our duty*. Have we done that? Are we doing it? The military lesson taught by General Grant before Richmond is the same lesson that we need in moral warfare. Let us "*fight it out*" on that same line if it takes" all the summers of a life-time. Let us not be weary in well-doing, for in due

season, we shall reap, if we faint not. Sow on! Sow in faith. Steep the seed in prayer. Sow in tears, and you shall yet reap in joy.

"Ours is the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-hour is hid with him.

"Then out upon the bitter blast
The ventures of our seed we'll cast!
Trust to God's sun and summer-rain
For the tender blade and the golden grain."

Correspondence.

CHURCH DISCIPLINE.

To the Editors of the *Primitive Church Magazine*.

DEAR BRETHREN,—Our brother, Mr. Medhurst, in your magazine for February last proposes four questions, which he says "he will simply state for the consideration of some other of your correspondents." But our friend has not only propounded his queries, but has replied to them himself. On three of the points he has pronounced an absolute opinion, and upon the other question he gives his opinion by implication. However, the enquiries are of considerable importance, especially with respect to those who have to rule the church of God. First, "what course should the church pursue towards one of its members who desires to leave its communion and unite himself with a Pædobaptist society?"

To this I reply that I never, through a long course in the pastorate, felt warranted in dismissing a member of a Baptist church to the communion of an unbaptised one, being persuaded that the latter church is not constituted according to the laws of Christ, and the model given us in the New Testament under apostolic authority; but I have never felt any difficulty in giving to a baptised brother a certificate of Christian character, addressed to the pastor of the church with which he wishes to unite. In so doing, we do not recognise as Scriptural the order and constitution of the church in question, nor do we sanction the course which the individual is taking; we simply state that we believe him to be a Christian. Further let me say, that

I do not deem the union of a Baptist with an unbaptised church a greater betrayal of Baptist principles than the practice of open communion.

The second query has more of difficulty. "Is the church scripturally warranted in excluding from membership for marriage with an unbeliever, when the unbeliever is not opposed to religion either in walk or practice?" "I mean by that," Mr. Medhurst adds, "when the person to whom the member is married attends a place of worship, and leads an upright, moral life." I agree in the opinion expressed by the querist. "I think the church is not warranted to exclude in such a case." For, 1st, I am not clear that the two passages, so often quoted on this subject, touch the case here supposed. The passage 1 Cor. vii. 39,— "To marry only in the Lord" may simply mean in the fear of the Lord, or in harmony with the Lord's will; and the text 2 Cor. vi. 14,— "Be ye not unequally yoked together with unbelievers" refers, I apprehend, to those who were absolutely opposed to the gospel, or are the open deniers of its truth. 2nd, If a man agrees with the description which our brother gives; being one who attends a place of worship, and leads an upright and moral life, there is reason to hope that the work of Divine grace, which is sometimes imperceptible in its beginnings, and slow in its progress, has already been commenced in that man's heart. 2nd, If a man presumes to say that that man is an unbeliever, or to exclude from Christian fellowship the sister who thinks that she is following the Lord's will in uniting herself to him?

(1 Cor. vii. 13, 14). Where, however, a member of a church enters into marriage with a profane or reprobate person, she does by that act bring her own personal godliness under strong suspicion, and the church may fitly exercise discipline in the case.

The third question is,—“Can a member be justified in leaving a church on account of a difference between him and some other members, such difference not being of such a nature as to call for the cognisance of the church?” I answer—If the offended brother has acted according to the law of Christ (Matt. xviii. 15-18), “Moreover if thy brother trespass against thee,” &c., and has received no apology or redress, and the church refuses to take the matter under its cognisance, and takes no steps to heal the breach, such member is justified in withdrawing from a church which fails to exercise its authority. Fourth question. “Can a church member withdraw from a church without becoming subject to discipline, when he has no intention of uniting with another church?” It seems to me that, by such an act, he renounces the profession of Christianity, and treats with contempt the ordinances of religion. If this be his settled determination, the church ought to mark its disapprobation by exclusion, and

treat him as one who “has denied the faith.”

Trusting that these sentiments will be found to harmonise with the word of God, and the will of our Divine Lord,

I am, Yours faithfully,

HENRY DOWSON.

Baptist College, Chamber Hall.

OPEN COMMUNION.

To the Editors of the Primitive Church Magazine.

DEAR SIR,—Will you permit the following query in your excellent magazine, the Primitive Church, viz:—What is the duty of those members of our Baptist churches, where the minister and deacons with many of the members, carry out the practice of open communion, and also receive the unbaptised into the church as members and deacons? Ought such members to absent themselves from the Lord's table until they are (as doubtless by the majority they will be) excluded from the church, or ought they to submit, and sit down with the unbaptised?

A reply from some of your able correspondents will confer a favour, and relieve the perplexity of a Baptist of nearly 50 years.

I enclose you my card, and remain
Yours faithfully,

G.

Poetry.

A CHRISTIAN'S PRAYER.

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with Thy Spirit fill.

I want to live on earth a life of faith,
And credit all the Holy Bible saith.
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to Thy throne,
And learn to love and honour Christ alone.
I want to feel the Spirit's inward power,
And stand prepared for death's important hour.
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesu's name.
I want a living sacrifice to be,

To Him who died a sacrifice for me.
 I want to *do* whatever God requires,
 My heart to *burn* with none but pure desires.
 I want to *be* what Christ my Lord commands,
 And leave myself, my all, in His dear hands.

O Lord, pour out Thy Spirit on my soul,
 My will, my temper, and my tongue control;
 Lead me through life to glorify Thy grace,
 And after death to see Thee face to face!

Page for the Young.

WHOM SHALL WE THANK?

The heated, thirsty boy held the spout of the pump with one hand, while his companion worked away at the handle. The sparkling water burst through his fingers and sprinkled his hot face, but he caught between his lips a little stream, and drank of the blessed draught until his thirst was gone.

He was a polite little fellow; so, after he had satisfied his thirst, he handsomely raised his cap with his hand and said, "I thank you, Mr. Pump, for your nice water, and I should be glad sometime to do as much for you."

Now, if the pump had been as polite as the boy and could have spoken, he would have said, "You are perfectly welcome, my gentlemanly little fellow, but I am not the one to thank. I could not have done anything for you if it had not been for the water."

"O, well, then," the bright little fellow might have said, "I will try my manners once more. Here it goes then," (and he raises his cap) "for the water. Thanks to you cool water for the good you have done me."

"O, no," says the water, "don't thank me, for what could I have done had it not been for the spring up on the hillside, that constantly sends its stream down into my bosom?"

"Here's to the spring, then; for thanks do not cost anything, and they make us feel better. Thanks to the spring that gushes up day and night with sweet waters."

"Don't thank me, my little gentleman," the spring sings with silver music from the shaded dell on the side

of the hill; "don't thank me; for what could I do without the dews and the rains; I should be as dry as a bare rock in a short time, if it were not for these."

"I am not to be discouraged. It is pleasant work to thank such good natured people; so I will keep on. Thanks to you, Summer rains and dews."

"O no, don't thank us," thundered a full, dark cloud that was just gathering over the hill, and ready to empty its cup into the bubbling spring. What could we do if the sun did not draw up moisture from the sea every beautiful day, and pour it, drop by drop, into our cup."

"Then thanks be given to the ten thousand arms of the sun, pumping daily out of the depths of the sea!"

The eye of the sun flashed like lightning as he said, "Not me! Don't thank me. What could I do with all my steam engines were it not for the broad and deep oceans into which I drop my suction hose."

"Thanks, then, to the mighty seas!" and the hat rises slowly again as the solemn chant from the neighbouring shore reaches the ear of the listening boy. "Not unto me!" with a deep, melodious tone, comes back the voice from the resounding sea. "Who placed me here, thoughtful boy? Who hollowed out in the earth the mighty depths in which I lie? Who measured out the elements that form my drops and made them to flow so lovingly together? Who sprinkled among them the salt to preserve them from corruption and then freshens and sweetens them before they reach your

lips? If you know, listening lad, who did this, thank Him!"

"It is God!" quietly whispers the subdued boy, "I thank thee, Maker of all things and Giver of every good and perfect gift, for the cooling waters I have tasted!"

Thus, dear little readers, let us ever recollect from whom all our blessings come; and as we are so ready to do and take so much pleasure in thanking those that bestow gifts upon us, let us never forget the Hand that opens to supply all our wants; and whatsoever

we do, whether we eat or drink, do all to the glory of God."

"Thank Mr. Reynolds for the money he has so kindly bestowed upon orphans," wrote a grateful girl to her friends. Mr. Reynolds had aided them to secure a home when death had removed both of their parents.

"Do we thank the clouds," wrote Mr. Reynolds in return. "Thank God, who put into my heart to do this, and to whom belongs the money that has been given."

Reviews.

New and Important Works by James Nichol, Edinburgh. London: James Nisbet & Co. Dublin: G. Herbert.

I. *A Commentary on the whole Epistle to the Hebrews.* Being the substance of Thirty Years' Wednesday's Lectures at Blackfriars, London. By that holy and learned divine, WILLIAM GOUGE, D.D., and late pastor there. Before which is prefixed a Narrative of his life and death. Vol. III.

II. *The Works of Henry Smith.* Including sermons, treatises, prayers, and poems; with life of the author, by THOMAS FULLER, B.D., and other Biographical Notes. Vol. II.

I.
THIS is the concluding volume of the exposition of The Epistle to the Hebrews by the holy and learned William Gouge. It has already been our privilege to say something about the fame of this Master in Israel, and touching the excellence of this exposition in particular. William Gouge was one of the brightest lights of the very luminous age in which he lived. He was learned, devout, and earnest. His vast stores of information were all laid under contribution for his pulpit exercises. He burned the midnight oil that his flock might reap the advantage. The one great business of his life was to illustrate and enforce the truth of God. And he was privileged to gather round himself a people who were in every respect worthy of such a teacher. Happy

pastor to be favoured with such a congregation! And happy flock to be honoured with such an expositor! His comment on Heb. vi. 1—10, is in itself a valuable theological treatise, and would make a useful pamphlet published separately. We again thank Mr. Nichol for having reproduced this precious contribution to our Biblical Literature, and trust that every minister will place it among his standard works of reference.

This volume completes the third year's issue of Mr. Nichol's *Commentaries*. The first volume of the fourth year's issue of the series will be published on the first of June next. Full details will be announced shortly of the authors to be given. "The coming year's issue will contain several rare and valuable works, and every exertion will be made to render it generally acceptable."

II.

THIS is the second and concluding volume of "Master" Henry Smith's Works. When we were privileged to introduce his first volume to the notice of our readers we gave them some of the leading facts of his life and labours. He was one of the most popular preachers during his day, which was a very brief one, for he died at the early age of thirty one years. His separate works passed through several editions, but Mr. Nichol's is incomparably the best complete one that has ever been published. No pains have been spared to render the text accurate.

Henry Smith has been comparatively little known during the last century; but he will now most assuredly again become a popular favourite. We must not omit to state that both the works which we are now noticing are furnished with copious and valuable indexes, which will prove very helpful to the student. This is, indeed, an excellent attribute of all Mr. Nichol's publications.

This volume concludes the first year's issue of the second section of *The Standard Divines*. We are glad to see that the second year's issue will be as under:—

Brooks, Vol. IV, 1st April,

" " V, 1st June.

" " VI, 1st August.

Richard Gilpin, on "Satan's Temptation," 1st October.

John Goodwin, on "Being Filled with the Spirit," 1st December.

The subscription price for these goodly volumes will be only twenty-five shillings, i.e., five shillings each.

Ministers, deacons, and members of our churches generally, will be glad to learn, that, the first section of thirty volumes of *The Standard Divines* may still be had at the original subscription price of five guineas, or the different works separately as follows:

	£	s.	d.
Goodwin's Works, complete in 12 vols.....	3	0	0
Sibbe's Works, complete in 7 vols.....	1	15	0
Charnock's Works, complete in 5 vols.....	1	5	0
Clarkson's Practical Works, complete in 3 vols.....	0	15	0
Adams's Practical Works, complete in 3 vols.....	0	15	0

People who intend to make presentations to their ministers, or deacons, or evangelists, or superintendents, should bear the above series in mind. To persons who do not already possess them they will be very acceptable. We trust this hint will be extensively taken.

Children's Works, by Seeley, Jackson, and Halliday, 54, Fleet-street; and, S. W. Partridge, 9, Paternoster-row, London.

I. *The Children's Friend*. For 1866. Price 1s. 6d. Stiff Boards. Pp. 188. Vol. VI.

II. *The Infant's Magazine*. For 1866. Price 1s. 6d. Stiff Boards. Pp. 192. Vol. I.

I.

TRULY the literature of this age is wonderful for its variety! Every class, every interest, every age, every art, every science, and every denomination, has its magazine. The caterers for the young are especially numerous and zealous. We have now half-penny, and penny, and two-penny publications, &c., *ad libitum* for our little folks. No parent need be at a loss for something wherewith to interest his children. If he has not the happy art of doing so out of his own resources, he can easily furnish himself from the booksellers' shops. It did not use to be so forty years ago. Some of us can recollect the time when Bunyan's *Pilgrim's Progress*, and *Holy War*, were almost the only "story books" of a religious character that English children had to read. The fashion then was, to attend public worship on Lord's Day morning and afternoon, and to instruct the family at home in the evening. And we knew families at that time in which the old Puritans were read regularly at these Sabbath evening exercises. Unfortunately, the writings of those venerable men, were not then to be had in modern styles, they were mostly in *folio*; and the writer of this review well remembers one *huge folio* of Flavel's *Complete Works* in small type, of which, when a boy, he stood specially in awe. When that book was taken from the shelves for reading on Lord's Day evenings, it never failed to produce much dismay. The length of the pages and the smallness of the type were suggestive of weariness and inattention. We called it, "*having a yard or two of Flavel*." But that venerable folio the writer now calls his own, and often looks into it with pleasure, profit, and touching recollections of boyish days.

Dr. Draper, of Southampton, a Baptist minister, led the way in the production of works calculated to popularise the word of God with

children. His Stories from the Bible obtained a wide circulation from the first, and still command an extensive sale. From that day to this the multiplication of such works has proceeded at a rapid rate; and the stream becomes wider and deeper with every year.

The Children's Friend, by Seeley and Co., and S. W. Partridge, has completed its sixth year. It is all that its title claims for it; a true, honest, interesting, instructive, Christian friend of children. Our young folks highly prize it, and wish the other juveniles of England to make the acquaintance of this friend. We endorse their verdict and wish *The Children's Friend* an ever growing circulation.

II.

The Infant's Magazine is, in its way, just as good as its companion publication. It contains matter that will interest the youngest; and in both the pictorial illustrations are of very superior excellence. These magazines might well be called *The Mother's Help*.

The Baptist Hand-Book, for 1867. Published under the direction of The Baptist Union of Great Britain and Ireland. London: Elliot Stock, 62, Paternoster-row, London. Price Sixpence. Pp. 194.

THE Baptist Hand-Book has become a necessity to Baptists. We look for it in its season as regularly as we expect our beef or mutton at the dinner hour. It is to our denomination a very cheap sixpennyworth of varied information about everything in which we are supposed to be specially interested. The number for this year is very carefully got up. It contains all the usual matter, besides additions, and brings down the information to the close of 1866. No Baptist should fail to possess himself of this manual of his own denomination.

True Worship Spiritual; or, Ritualism Judged. The Eucharist not a Sacrament. A Review of "The Church and the World." By JOHN HOWARD HINSON, M.A. Price Twopence each. London: Houlston and Wright, 65, Paternoster-row.

THESE are the first two of a series of Anti-Ritualistic Tracts, by our veteran brother Hinton. We are glad to see this skilful polemic buckling on his armour in his old age, to do battle with the errors of the ritualistic school. His intellect has lost none of its clearness: his logic none of its acuteness; and his style none of its force. We trust our aged brother will be well sustained in this new effort.

We have also received the following: *Eight Acrostics on the Bible*. By GEORGE THOMAS CONGREVE. London: Elliot Stock. Price Sixpence. Pp. 68. VERY good in its way, and likely to impress important Scriptural truth on youthful minds.

Free Church Service Book. Selected from The Book of Common Prayer. London: John Snow & Co., 2, Ivy lane, Paternoster-row. Pp. 60.

THOUGH this little book is introduced by a preface to which the honoured name of Newman Hall is attached, we confess it has not at all increased our love for "Liturgies." It will be a sad day for our churches when they need the crutches of a printed form of prayer to help them into the presence of their God.

The Scattered Nation. Edited by C. SCHWARTZ, D.D. London: Elliot Stock. Price Fourpence. No. for February.

A DEEPLY interesting magazine.

The Watchmen of Ephraim. Edited by JOHN WILSON. London: W. Macintosh, 24, Paternoster-row. Price Sixpence. No. for February. EQUAL to any of its predecessors.

The Class and the Desk. For Sunday School Teachers. London: Sangster and Co., La Belle Savage Yard, E.C. Price Twopence. Parts vii, viii, and ix.—Very instructive.

Clifton Sermons. By SEPTIMUS SEARS. Price Twopence. Nos. for January and February. *The Little Gleaner*. Price One Penny. Nos. for January and February. *The Sower*. Price One Half-penny. Nos. for January and February. All by Houlston and Wright, Paternoster-row, London, and all worthy of mention.

Intelligence.

THE UNITED STATES.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—The following extracts from a letter, dated December 27th, 1866, by Dr. A. N. Arnold, Professor in Madison University, will probably be interesting

Yours sincerely,

WM. NORTON.

"MINISTERS INSTITUTES.—Have you seen notices in our religious papers of the MINISTERS' INSTITUTES that have lately sprung up in several of our States? Illinois, I think, led the way. One or two other western States followed; and now Maine, the most eastern of all, has joined in the movement. These Institutes have originated in a demand on the part of the people, and a desire on the part of the ministers, for a higher grade of intellectual culture. So far as I have yet heard, they are confined to the Baptist ministry. The pastors of an entire State, or as many of them as can conveniently do so, meet together semi-annually at some central point, and spend about two weeks in hearing theological lectures, and other instructions designed to increase their qualifications for their ministerial work. They are mostly men who have had very limited advantages of education; many of them are of middle age; and considerable pastoral experience. I am told that the zeal, diligence, and proficiency of many of them, is very remarkable. They are instructed chiefly by the Professors in our Theological Seminaries, though sometimes others are appointed to lecture on particular subjects to which they have given special study. At a meeting of the Illinois Institute last summer in Chicago, there were more than 150 ministers present, eagerly listening to lectures, and taking notes, for three, four, or five hours each day, while the meetings lasted. Of course this method of semi-annual 'cramping' is a very unsatisfactory substitute for two or three years of quiet and continuous theological training; but I have no doubt that it is accomplishing much good in elevating the aspirations and enlarging the knowledge of our imperfectly educated ministers."

"MEETINGS FOR PRAYER.—Another interesting sign of the times is seen in several recent meetings of ministers and Christians of different denominations for united prayer, for the out-pouring of the

Divine Spirit upon our land, and for consultation in regard to bolder and more efficient efforts to evangelise the neglected classes, and to supply destitute localities with the means of salvation.

"The evangelical ministers of Illinois, with lay delegates from the churches, met a few weeks ago in Springfield, and spent nearly a week in united prayer. The meetings were very free and earnest, and the effect very happy.

"On the 18th and 19th of the present month a convention of the evangelical Christians of Massachusetts, called by the Young Men's Christian Association, met in Tremont Temple, in Boston. I have not yet seen any full report of their proceedings.

"A few months ago, the Baptist ministers of Vermont met in convention for devotional purposes, and spent several days in religious services that were characterized by great earnestness and solemnity.

"The Rev. M. Earle, one of our most successful Baptist evangelists, has lately gone to California, on the united invitation of all the evangelical denominations there, and his preaching in San Francisco has already been greatly blessed. He has been solicited to visit sixty or seventy places since he arrived there.

"These are some of the indications of a better state of religion among us than heretofore. Many hearts are filled with hope and expectation, and much earnest prayer is continually ascending."

"FREE COMMUNION.—One of our young ministers, the Rev. H. A. Sawtelle, late pastor of the Second Baptist Church in San Francisco, California, has recently published a treatise in favour of Open Communion. He takes substantially the same ground as Robert Hall. The church of which he was the pastor is divided; all the deacons, and about fifty of the members separating with Mr. Sawtelle, to form a new church, of which he is to be the pastor. In his preface Mr. S. gives extracts from letters of several of the most highly esteemed and influential ministers in the denomination (he does not give their names) expressing their agreement with him in principle, but adding that they do not consider the matter 'vital enough to battle about.' Mr. S. says he does; and therein I agree with him rather than with them. The subject is likely to be more freely discussed among us than it has been. Hitherto, as you might infer from the tenor

of the letters above referred to, those who have been in favour of Open Communion have rather avoided discussion. The series of sermons on Baptist principles, delivered last winter at New York city, is now in course of repetition, with some modifications, in one of the churches in Newport, Rhode Island. There are three Baptist churches in that city, and the pastors of all of them have been, until lately, in favour of Open Communion. A change of pastors has lately taken place in two of them. One of the new pastors is a decided advocate for Restricted Communion, and I think the other is also, but am not equally sure. The remaining church has been long, if not from the beginning, avowedly an Open Communion church. It had for a former pastor, the Rev. J. O. Chowles, D.D., a countryman of yours."

"OUR NEW QUARTERLY began its issues a few weeks ago. I believe it has made a favourable impression."

"PUBLIC AFFAIRS.—I have no time to speak of our public affairs. I think Christian patriots are hopeful. The people of the North are calmly determined not to lose the blood-bought blessing of the war. The establishment of a weekly congressional prayer-meeting is a hopeful sign that even in Washington there are God-fearing men. Senator Willson of Massachusetts, a popular and influential man, has lately become a decided Christian."

A WELL-INFORMED American minister has the following expectations respecting the Freedmen:—

"Out of four millions, in less than three years, one half will know how to read. They will have precisely the same civil rights as the whites. In ten years they will be found in the halls of the legislature, and in Congress. They will exercise a decided and powerful influence in the country. The political party coöperating with them will continue in the ascendant. Innumerable channels for reaching them, are now open to the Bible Union. Almost superhuman efforts are in progress of preparation by Romanists to attract their attention and direct it in other channels."

THE BAPTISTS AND PUBLIC AFFAIRS IN AMERICA.

At the Boston South Baptist Association, Rev. A. J. Gordon, on behalf of the Committee on the State of the

Country, presented the following resolutions, which, after remarks by Revs. Messrs: J. G. Warren, J. D. Fulton, W. Hague, W. Randolph, W. Vary and A. J. Gordon, were adopted by the unanimous vote of the delegates, and also by the rising of the whole congregation.

The Committee appointed to draft resolutions on the State of the Country, beg leave to submit the following report:—

Whereas, the nation is evidently passing through an exceedingly critical juncture of its history; the judgment of civil war having been succeeded by the only less heavy judgment of official recreancy and dereliction; and the struggle with open treason by a bitter struggle with the pseudo loyalty of those in the high places of power; and,

Whereas, the peace and victory, for which we gave devout thanks at our last meeting, have been so far frittered away; that treason is again asserting its sway, re-enacting the worst horrors and outrages of the barbarism of slavery, driving loyal pastors from their pulpits, burning the churches of freedmen, and massacring union citizens for the simple offence of loving liberty, and praying for its triumph; therefore,

1. *Resolved*, That in these sad and painful events, we recognise a clear warning of God against the folly and crime of suspending the appointed penalties of law, and substituting a weak, sentimental leniency for a wholesome and vigorous punishment of civil crime.

2. *Resolved*, That while, as Christian citizens, we are bound to accord all due respect to the chief magistrate of the nation; we, nevertheless, cherish profound aversion to his plan of reconstruction, whose only issue, thus far, has been the reconstruction of an exploded rebellion and the rehabilitation of perjured rebels.

3. *Resolved*, That we extend our warmest sympathy to our union brethren in the South, who are reaping the bitter fruits of this policy, some of whom are now exiles and wanderers in consequence of it.

4. *Resolved*, That we regard the assassination of our late beloved fellow-patriot and brother, Rev. JOSEPH W. HORTON, at the hands of the police of New Orleans, as one of the natural results of that "policy," in its restoration, by the Executive pardon of conquered, but unrepentant traitors, to all their former power of mischief; and that we recognise, in the deliberate murder of that faithful minister at his post of duty, a sign of the times, that proves the still

unabated bitterness of the hatred to free institutions, which cost our country the calamities of war, and that speaks with a trumpet warning to all loyal citizens, to guard the future peace and liberties of the nation, by choosing for their leaders men who will rule in righteousness.

5. *Resolved*, That in this exigency it is meet that all Christians, with a firm reliance on Almighty God, should constantly beseech him for his gracious assistance, that harmony and brotherly love may be restored, that the sundered portions of our country may be again united, and that perfect civil and religious equality may prevail through the length and breadth of our land.

At the Boston North Baptist Association, the Committee on the State of the Country reported through its chairman, Rev. J. D. FULTON, the following resolutions:—

Resolved, That while as a denomination we are opposed to all union of Church and State, yet as the cry is raised, "Watchman, what of the night?" the representatives of thirty-two Baptist churches at the heart of New England, re-asserting the principles of "soul liberty," and "the right of the majority to rule in civil matters," with praise to Almighty God gladly reply,

"The morning light is breaking
And darkness disappears."

Resolved, That while there is much in the movement of parties, in the conduct of so called leaders of the people, in the condition of the negro, made intolerable by the merciless tyranny of their persecutors, suited to depress the heart, yet in the fact that the eyes of the nation have been opened, that the loyalists of the Gulf States have united with the loyalists of the North in demanding the ballot of the negro for the protection of those liberties which his bullet helped to secure, in the results won by freedom of speech and freedom of the press, we discover evidences of that same supreme power of control which enabled Israel in the past, and permits us to-day, to say,

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, his people are free."

Resolved, That Andrew Johnson, taken from among the "stuff" of slavery, to the neglect of Hannibal Hamlin, who, like Samuel of old, remains true to the people, has thrown away the golden opportunity which God's mysterious Providence afforded, for which his past life seemed to have fitted him, and having descended from that

elevated plane whereon Abraham Lincoln died, he has been rejected of God as leader, and to-day, like Saul who refused to punish Agag, is the object of the pity more than the scorn of the loyal people, and is tolerated for his office' sake rather than for his own; and now that in thunder tones Vermont and Maine have given the assurance he can do little harm, we will patiently wait the expiration of his term of office, praying,

"Fly swifter round ye wheels of time,
And bring the welcome day."

Resolved, That the murder of Rev. J. W. HORTON, whose life was trampled out by the "reconstructed" denizens of New Orleans, has brought to our very doors a witness of the injustice of a policy that rewards loyalists with "fraternal graves," and gives to the most arrogant and unrepentant rebels the gifts of patronage.

Resolved, That a Committee be appointed to attend to the erection of a monument that shall perpetuate the memory of the martyred, by inscribing upon enduring marble the manner of his death and the record of his virtues.

Resolved, That in the Home Mission Society, "formed by our fathers to promote the preaching of the gospel in North America," and now "prosecuting its work, and aiding in the establishment of schools and churches, and sustaining brethren to labour in the South," and in the National Theological Institute for the education of coloured preachers and teachers, the "manifest offspring of Divine Providence, born early in 1865, the year the rebellion crumbled," we recognise agencies fitted to meet in part and in the right direction, the emergencies of the present hour, and its momentous forces, and that amid the general awakening of Christians of all denominations to the work of thoroughly evangelising the nation, we, as Baptists, with our past history and future prospects, do most solemnly assume our Christ-given responsibilities.

Resolved, That we are united in our opposition to the one man power, and in our support of a loyal Congress, representatives of a loyal people, who stand on the bulwark of National liberty, determined that the government of the people for the people shall not be banished from the earth, and that we insist upon the adoption of the Constitutional amendment previous to the admission of any of the revolted States, and desire to record ourselves now as heretofore unalterable and unconditional advocates of impartial suffrage.

THE COPENHAGEN CHAPEL FUND.

To the Editors of the Primitives Church Magazine.

DEAR SIRS,—Some years have passed since about £400 were raised in England with view to providing a Baptist Chapel in Copenhagen. The amount was placed in the English funds until either some building which might be converted into a chapel could be bought, or a suitable site purchased. For a long time no opportunity occurred of using so small a sum with advantage for either purpose. During this period the committee of the Baptist Evangelical Society, and other friends concurred in thinking that the interest and a small part of the fund itself might be devoted to aid the erection of one or two other small chapels in Denmark, which were much needed; and a remittance was sent for this purpose. The names in which the money was entered at the Bank of England as trustees, were those of Mr. Thomas Price, of 1, Rockampton-street, Westminster, Mr. Benjamin Lewis, of Trinity-square, Southwark, and Mr. William Norton, of Sutton, Surrey. In 1859, the principal consisted of £370 consols. On January 10th, 1861, an additional £30 of consols was added to it from the dividends received.

In 1863, an eligible site offered for the erection of a chapel outside the walls of Copenhagen. With respect to this site, and all payments made since, William Shaw, Esq., of Longwood, Huddersfield, the treasurer of the Baptist Evangelical Society, has acted as a trustee, though his name was not entered on the Bank books. The trustees sent to Copenhagen for the purchase of this site £100 sterling in August, 1863; and £200 more in December, 1865. A trust-deed was prepared, and the new site was vested in several trustees chosen by the church at Copenhagen, of whom brother Julius Köbner, the pastor, is one. The provisions of the deed were read and approved of by the English trustees. In December, 1866, another £100 sterling was sent to the Danish trustees, and in February last the balance of £3 2s. 11d. was paid to the

credit of Mr. Oncken on their behalf; so that the whole of the money raised in England has now been paid. About £300 sterling have been paid for the site, the conveyance, the trust-deed, and incidental expenses, chiefly in Denmark; and about £100 remain to be applied to the building, the erection of which, the brethren at Copenhagen hope to be able soon to commence, trusting in God for the help which they will need.

THOMAS PRICE,
WILLIAM NORTON.

I have approved of these payments,
WM. SHAW.

BRADFORD.

THE REV. JOHN BLOOMFIELD has been recognised as the pastor of Westgate-street Chapel, at a very large public meeting. A thousand persons had tea in successive companies prior to the devotional service, when the spacious chapel was crowded. Councillor Whitehead referred to the interesting history of the church, which has had only three pastors—Crabtree, Steadman, and Dowson—in the long period of 113 years, and narrated the circumstances under which the Rev. H. Dowson had recently retired from the pastorate, and those under which they had found his successor. All, both deacons and people, heartily joined in giving to their dear pastor a sincere and hearty welcome. The Rev. H. Dowson, on behalf of the church, of which he was still a member, next, in their name, gave a cordial welcome to Mr. Bloomfield, pointing out the mutual duties and responsibilities of both pastor and people. The Rev. S. G. Green dwelt upon the same solemn and interesting relationships, offering much wholesome counsel and advice, especially to the people. The Rev. J. P. Chown followed in a fraternal address. The Rev. John Bloomfield next addressed the congregation under deep emotion, expressing his great sense of the solemn responsibility placed upon him, narrating some interesting incidents associated with his acceptance of the invitation to the pastorate. The Rev. J. Makepeace and the Rev. A. G. Russell both address-

sed the meeting in speeches expressive of fraternal sympathy and affection.

BARNES STREET, CHAPEL, ACCRINGTON.

On February 20th, 1867, a very interesting tea party and public meeting was held in the Baptist Chapel, Barnes-street, Accrington, Lancashire, connected with their Congregational Tract society, which it is hoped is doing great good in the circulation of Divine truth in the locality. Prayer having been offered by the Rev. Abraham Nichols, of Sunnyside, the chair was taken by Mr. Samuel Ellison, one of the Deacons of the church, and lively and powerful addresses were delivered by Messrs. R. Fish, and S. Sykes, deacons, the Rev. Abraham Nichols, and Joseph Harvey, of Bury, and the brethren Haworth, Greenwood, and Robbins, &c., intermixed with beautiful recitations and singing by the young people, to whom great praise is due for the efficient manner in which they performed their part. Thanks were given to the ladies who so kindly presided at the tables. There was a good attendance, and the meeting, we trust, was found to be equally pleasant and profitable to many, closing with the well known hymn of the late highly and deservedly esteemed Joseph Harbottle.

"Farewell, my friends, beloved,

Time passes fleetly;

When moments are improved

Time passes sweetly.

"In Jesus we are one,

When our few years are gone,

Before the shining throne

We'll meet in glory."

THE QUEEN; THE PRINCESS OF WALES; AND REV. JOHN STOCK'S "THE CHILD'S GOSPEL."

Our readers will be interested to learn that our brother, Rev. John Stock, of Devonport, has been permitted to present the Queen, and the Princess of Wales, with elegantly got up copies of his new work for young people, "The Child's Gospel," and that he has received the cordial thanks of Her Majesty and Her Royal Highness for the book. May

the work be abundantly blessed to the Royal children of our happy country.

RELIGIOUS SECTS IN AMERICA.

THE following table, condensed from a list in "Baker's Descriptive Hand-book of America," just published, shows the number of members in each of the sects which are of British nationality and the membership of which exceed 100,000.

Baptists (11 varieties) ..	1,761,877
Methodists (6 ditto) ..	1,711,217
Presbyterians (11 ditto) ..	654,240
Roman Catholics ..	600,000
Congregationalists ..	259,110
Episcopalians ..	150,593
United Brethren in Christ	102,583
15 other sects ..	964,529

Total of members .. 6,304,149

It will be seen that the number of Baptists is considerably more than one-fourth of the whole membership of the Union.

BAPTISMS.

FEBRUARY 21st, 1867.—Five young men were baptised by the Rev. Joseph Harvey, of Bury, assisted by his ministerial brethren, the Revs. Jonathan Hargreaves, of Waterfoot; and Abraham Nichols, of Sunnyside; at Cloughfold in Rossendale, Lancashire, Mr. Hargreaves read a portion of Scripture and offered prayer. Mr. Nichols and Mr. Harvey gave each a short address; there was a good attendance, and the fact that their old friend Mr. Nichols had commended three of these youths to God, when in a state of infancy, had baptised their parents, and now they rise up to call their father's God blessed, gave a touching influence to the pleasant service of the evening. Two were brothers.

HASLINGDEN—PLEASANT-STREET.—On Lord's Day March 3rd, seven, by Mr. Prout.

DEATHS.

THE LATE MRS. C. HILL, OF SCARBOROUGH.—It is with regret that we notice the death on 25th January, of the venerable Mrs. C. Hill, widow of the late Christopher Hill, Esq., of Scarborough, and mother-in-law of the Reverend B. Evans, D.D. Born in 1773, she throughout her

long career on earth thoroughly identified herself with the Baptist denomination, and proved herself in every sense of the term, a true helpmate to her late husband, in his self-denying endeavours to extend the cause of Christ and the interests of the denomination in particular. It was mainly through his energetic exertions that the present Baptist chapel at Scarborough, built to receive the then young pastor whom we now know as Dr. Evans, was raised, a considerable portion of the cost being defrayed out of his own private means. Although he was not, in the common acceptance of the word, a wealthy man, yet so noble was his generosity, that to give for the service of God, a *fourth part* of his possessions, did not seem to him when a new cause was to be supported, more than his duty, and in this resolve he was as nobly seconded by his wife, who throughout his life made it her happiness to be one with him in every object of Christian benevolence, and after his death did what, as a woman, lay in her power to supply the loss the family of Christ on earth had thereby sustained; being actuated in every benevolent act, by what would have been her beloved husband's wishes had he been alive, thus endeavouring, although he was dead, that yet in her he should for a few years longer still live. For upwards of *forty years* the late Mr. Hill held the office of deacon in, and had the principal management of, the affairs of the church he loved so well, and for more than this time his home was always open to the ministers of our own and other sections of the church of Christ. So well known was the open-hearted hospitality of his beloved wife and himself amongst such men as Robt. Hall, Carey, Fuller, Marshman, Wm. Hague, Knibb, Saffery, and other familiar names, that their house was affectionately designated the "Baptist Hotel." As such it really was, being open to all and any of God's servants, whenever they chose to avail themselves of it. And joyfully did the late lamented Mrs. Hill, when on her death-bed, anticipate her meeting with the ministers whom she had so intimately known on earth; with her it was not

going to a strange land; it was simply in the expectation of a re-union above with her earthly friends who had preceded her, that she fell asleep in Jesus, and was not, for the Lord took her calmly, quietly, and imperceptibly to Himself; a consistent member of the Baptist church in Scarborough, almost from the time of its foundation; she remained in communion therewith for nearly *three quarters of a century*, until she was the oldest living member, and severing in her death the one link that bound the past to the present age.

MR. JAMES ROTHWELL, OF HASLINGDEN.—James Rothwell slept in Jesus on Thursday, March 5th in the 67th year of his age. He had from his youth been connected with the Baptist church, Pleasant-street, Haslingden, as a hearer and singer in the choir. About the year 1832 he became a teacher in the Sabbath school, and on the 15th December, 1833, he was baptised and added to the church. His health of late had been failing, and the approaching shadow of death might be seen in his physical weakness; but with occasional exceptions he had been enabled to attend to his daily calling as a stonemason, and to his Christian duties as a teacher in the Sabbath school, and as member of the church up to the time of his departure. He was at the weekly prayer meeting on the Tuesday previous to his death, and led the devotions of public worship in the morning of Lord's Day, March 3rd, and in the afternoon broke bread with his brethren in commemoration of his Lord's death, when seven were baptised in the morning and added to the church. On Tuesday, March 5th, while at work, the cold hand of death was laid on the frail body; he was carried home by an affectionate son and in less than eight hours, without speaking more than one or two words "he gave up the ghost." His piety was eminently devout, and though his death was painfully sudden, the sorrow it occasioned is in part assuaged with the thought that his last Sabbath here was spent in fellowship with God's people, a befitting preparation for the service of God in heaven,

where the redeemed "serve him day and night in his temple." "And there shall be no more death."

MR. RICHARD SNAILAM. — Died suddenly at Oswaldtwistle, on the 23rd February, and in the 19th year of his age, Richard, third son of Mr. John Snailam, of Wattingham, near Preston. He was one of the teachers of the Sabbath school, and a young man of an admirable disposition. We have reason to believe that he knew the way to heaven and walked in it. Had he been spared a little longer, we doubt not he would have made a public profession of his faith in Christ by being baptised in his name. On the Wednesday after his death, he was interred at the Baptist meeting house, Oswaldtwistle, and on the following Sabbath Mr. Brown improved his death from Prov. xxvii. 1.

BAPTIST TRACT SOCIETY.

THE Annual meeting of this society will be held in the Lower Room, Exeter Hall, on Wednesday evening May 15th, at half-past six o'clock. The Rev. H. Dowson, of Chamber Hall, Bury, has consented to preside.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By the TREASURER.

	£	s.	d.
Mr. J. T. Briscoe, London.....S.	0	5	0
Mrs. White, London.....S.	0	10	0
Miss Ashlin, London.....S.	0	10	0
Mr. Cope, London.....S.	0	10	6
Miss Haynes, London.....S.	0	10	0
G. T. Congreve, Esq., London (1866) S.	1	1	0
John King, Esq., New Mariden.....S.	1	0	0
Rev. J. H. Cooke, Southsea.....S.	0	5	0
Mr. Dinham, London.....S.	1	1	0
William Knight, Esq., London.....S.	1	1	0

By Mr. WHITEHEAD.

At Gloucester.

Mr. H. Collier.....S.	0	5	0
Friends.....S.	0	4	6

At Clonderford.

Mr. William Rhodes.....S.	0	5	0
Rev. P. Pross and Friends.....S.	0	14	6

At Colstford.

	£	s.	d.
Mr. Isalah Trotter Esq.....S.	0	10	0
Rev. W. H. Tetly.....S.	0	5	0
Rev. W. Nicholson.....S.	0	5	0
J. T. Thomas Esq.....S.	0	5	0
Mr. John Loche.....S.	0	5	0
Dr. T. Batten.....S.	0	5	0
Mr. B. W. Provis.....S.	0	5	0
Mrs. T. B. Trotter.....S.	0	5	0
Three Friends, 2/6 each.....	0	7	6

At Pontypool.

Mrs. E. Fowler.....S.	0	5	0
Rev. G. Thomas and Friends.....	0	12	6

At Blaenavon.

David Lewis Esq.....S.	0	10	0
Mr. William Antony.....S.	0	10	0
Friends.....	0	4	6

At Aberystwyth.

Henry Lewis, Esq.....S.	0	10	0
Rev. T. Price and Friends.....	0	7	0

At Merthyr.

Mr. R. J. Jones.....S.	0	5	0
Mr. J. Jones.....S.	0	5	0
Mr. J. Price.....S.	0	5	0
Rev. C. White.....	0	2	6
Three Friends.....	0	6	6

At Aberdare.

E. G. Price, Esq.....S.	0	10	6
J. Lewis, Esq.....S.	0	5	0
Mr. R. Pardoe.....S.	0	5	0
Mr. Philip John.....S.	0	5	0
Mr. W. Thomas.....S.	0	5	0
Mr. J. Beynon.....S.	0	5	0
Rev. Dr. Price.....	0	2	6
Rev. T. A. Price.....	0	2	6
Rev. W. Williams, Mountain Ash.....	0	2	6
Four Friends.....	0	9	6

At Neath.

Rev. Titus Jones.....S.	0	5	0
Mr. J. C. Rees.....S.	0	5	0
Mr. H. Lake.....S.	0	5	0
Mr. A. Curtis.....S.	0	5	0
Mr. B. H. Thomas.....	0	2	6

At Llanelli.

William Thomas, Esq.....S.	0	10	0
Mr. C. L. Thomas.....S.	0	5	0
Mr. David Evans.....S.	0	5	0
Mr. David Watkins.....S.	0	5	0
Captain S. Samuel.....S.	0	5	0
Mr. Henry Thomas.....S.	0	5	0
Rev. J. Rye Morgan.....	0	2	6
Fifteen Friends, 2/6 each.....	1	17	6